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River), now for the most part settled in villages ; but in a state of independence on the Uraricoera (Reise, iii. 1302).

240. The Wabijanas ; 241. Paujianas ; 242. Tapicarés ; 243. Ananaís ; and 244. Macunís, are small migratory (flüchtige) tribes in the territory of the Rio Branco*.

Many other names also are found in Brazilian MSS. ; but as they often appear to have arisen merely from errors of transcription, they have been purposely omitted here.

* In the list of the Indians of Guiana, given by M. de Humboldt (Relation Historique, iii. 173), the following names of tribes on the Rio Negro occur, which are probably, in part at least, the same as the above, but altered by the way in which the Spaniards pronounce them :—Arinavis, Berepaquínavis, Chapoanas, Cogenas, Deesanas, Daricaunas, Equinabis or Marabitanas, Guamimanases, Guasurionnes, Mayepien, Maysanas, Manisipitanas.

III.—*Notices of the Indians settled in the Interior of British Guiana.* By William Hilhouse, Esq., Surveyor, Demerara.* Communicated by Captain J. E. Alexander.

‘ THE Indian population, within the limits traced by the river Rippanooney, may be estimated at from 15 to 20,000 ; of whom, the number that receive triennial presents from, and conceive themselves under the protection of our colonial government, may be about 4 or 5000. The remainder are migratory, unattached to any particular government, and removing from the Oronoque to the Brazils, Cayenne, or Surinam, as necessity or inclination may impel them. The whole force capable of bearing arms may amount to 5000 ; and that at the disposal of the colony 1000 able to serve, if willing.

‘ The different nations inhabiting within the boundary are—

- | | |
|--------------|---------------|
| 1. Arawaak, | 5. Macusi, |
| 2. Accaway, | 6. Pafamuni, |
| 3. Carabice, | 7. Attaraya, |
| 4. Warrow, | 8. Attamacka. |

‘ The *Arawaaks* demand our first consideration, as living in the immediate vicinity of the plantations, being the most civilized, and whose services have been the most frequently required. As we are also most familiar with them, their character will serve as a model of general approximation for all the other tribes.

* [See p. 68. l. 32. Mr. Hilhouse’s book was published in 1825, but is very little known ; and his statements, which are founded on a very intimate acquaintance with the people he describes, throw additional light on the subject of the preceding paper.]

‘ This nation can furnish about 400 men, all perfectly acquainted with the use of fire-arms, and particularly serviceable in the intersected country and swamps adjoining the plantations.— They consist of the following families, or estates :—

- | | |
|-------------------|---------------------|
| 1. Maratakayu, | 14. Nebebeetaddy, |
| 2. Queyurunto, | 15. Seewedey, |
| 3. Wooneseedo, | 16. Jorobalina, |
| 4. Demaridy, | 17. Haduadafunha, |
| 5. Corobahady, | 18. Boerybetady, |
| 6. Wurallikaddy, | 19. Caruafuddy, |
| 7. Ebesuana, | 20. Bakurucaddy, |
| 8. Dacamocaddy, | 21. Euboquaddy, |
| 9. Aramukunyu, | 22. Wakuyaddy, |
| 10. Baboana, | 23. Ehbehselio, |
| 11. Kanahea, | 24. Wareerobaquady, |
| Mackoveyu, | 25. Aramkritu, |
| 12. Daharabetady, | 26. Kariwheete, |
| 13. Carabunury, | 27. Eubotaddy. |

‘ The cast of blood is derived from the mother, and the family genealogy is preserved with the greatest care, as a preservative from incestuous intercourse—one family not being allowed to intermarry within itself. The children of a Maratakayu father cannot, therefore, be Maratakayu ; but if the mother be Queyurunto, the children are also Queyurunto, and can marry into the father’s family, but not the mother’s.

‘ Marriages are frequently contracted by the parents for their children when infants. In this case the young man is bound to assist the family of his wife till she arrives at puberty ; he then takes her where he pleases, and establishes his own household. But young men and women who are free, at a more advanced age consult their inclinations without any ceremony beyond the mere permission of the parent, which is never withheld but on account of family feuds.

‘ Polygamy is allowed and practised by all those who have the means of maintenance for a plurality of wives. This is generally the case with the chiefs or captains, who have sometimes three or four wives. All the inconveniences common in Europe, where there are more mistresses than one in the house, are also felt here ; envy and jealousy being perfectly understood by their effects in the Arawaak seraglio ; and the interference of the husband, with a stout bush rope, is frequently necessary to restore tranquillity.

‘ The captain commands the services of the families of his different wives on emergencies ; and, in return, he is required to become the principal in all feuds, and to exercise towards them all the rites of hospitality in their most extended sense. On any scarcity of provisions, or prevalence of sickness, all the branches of

the family flock to the dwelling of the chief, and live at his expense, without the least doubt of a welcome. It, therefore, frequently happens, that the chief is fairly eaten out of house and home, and his cassava field completely exhausted. In this predicament he unties his hammock, puts his family into his canoe, and starts off to pay his round of visits amongst his friends, at whose expense he lives, till his next crop of provisions coming in, enables him to return to his home.

‘The visiting is a complete system, and is always made to occupy three months of the twelve. The Arawaak, therefore, in preparing his cassava fields, calculates upon provisions for his family and guests for nine months; and he is never disappointed in the hospitality of his friends for the supply of the other three.

‘The Arawaaks are seldom more than five feet four inches in height, and are stout and plump in proportion, but not muscular. Their necks are short, and their ancles, hands, and feet, particularly those of the women, remarkably small. The eye slopes upwards towards the temples, and the forehead is uniformly lower than that of Europeans. This trait of physiognomy may be supposed indicative of inferiority of intellect; but the cranium is incomparably superior to that of the negro, whose powers of mind are as much inferior to those of the Indian, as are those of the latter to the powers of the European.

‘Some of the castes are almost as fair as the Spaniards or Italians; whilst those who live near the sea are of a very dark brown, sometimes as dark as what is called a yellow-skinned negro. But the straight, strong, black hair, small features, and well-proportioned limbs, are peculiarities that never allow the Indian to be mistaken for the African, even if alike in colour.

‘On the birth of children, the husband, in his hammock, receives the congratulations of his friends in due form; and the women of the village are particularly attentive to the wants of the mother. They are exceedingly affectionate to their children—so much so, that an Indian will bear any insult or inconvenience from his child tamely, rather than administer personal correction.

‘A child is named by a pe-i-man (paje), or magician, at any age. An offering of considerable value is necessary on this occasion, as, according to the fee given to propitiate the pe-i-man, is the virtue of the incantations pronounced. An unnamed Indian is thought to be the certain victim of the first sickness or misfortune that he may encounter; accordingly, only the very poorest of them are without names. They frequently take the names of Europeans in addition to their Indian appellations, more especially when they have been in the habit of receiving obligations from them; and they frequently ask an European to name a child, by which he enjoys the privilege of making an occasional present.

‘ The secret of attachment between the old Dutch proprietors and the Indians, consisted in the colonists taking Indian women for their housekeepers; and of course acquiring some knowledge of their language, and becoming what were considered relations. The Indian is proud of such connexions, and though he makes it a point to tease, harass, and defraud the European usurper who has no connexion with him, yet, the moment a family compact is entered into, and the Indian is addressed in his own language, nothing can exceed his faith, attachment, and honourable conduct to his white relation. His heart opens at once, and instead of deceit, suspicion, and distrust, he becomes open and confiding. The taste of the English, however, seems to be directed in a darker channel, these ties of confidence have thus become entirely extinct, and all that the Indian now cares for, is to levy contributions on all who are simple enough to pay them.

‘ The Indian, having no inducement to carry on trade or commerce, cultivates, during three or four months, as much provision as is necessary for the consumption of his family during the year. The rest of his time is spent in hunting, fishing, visiting, drinking, and dancing. His life is, therefore, a life of pleasure; and it is with great unwillingness that he undertakes a superfluous degree of labour, by which he relinquishes a present enjoyment for the prospect of future provision, about which he has no care. He takes no thought for to-morrow; but this is the fault of the climate, and not of the man—as he requires no clothes, and cannot starve, so beneficent is nature to all his wants.

‘ The *lex talionis* is observed rigidly, and tends greatly to prevent the increase of population; but, in this respect, the influence of Europeans is productive of the happiest effect; for though an Indian will hear of no compromise from another Indian in a feud of blood, he will yet faithfully abide by the determination and award of a favourite European, and will consent to a commutation, even for the life of the dearest relative, when proposed by his “backra matty.” Without this interference, the accidental death of one individual frequently entails destruction on the families of both the slayer and the slain. Most of the blood feuds originate in jealousy, and the revenge of connubial injuries, of which they are highly resentful.

‘ The duties of hospitality are paramount with all barbarous nations. When a stranger, and particularly an European, enters the house of an Indian, every thing is at his command. The women prepare the pepper-pot, and bake a hot cake of cassava bread; a bowl of caseri is produced (a fermented preparation from the sweet potatoe), and the head of the family strives to forestall all his wants. The young men immediately leave their hammocks to hunt and fish; every article of arms or furniture,

except the toys of the children, is at his disposal, and he is absolutely oppressed with the kindness of his welcome.

‘This is exceedingly inconvenient in the sequel, because all offices of kindness are supposed to be reciprocal. When the Indian pays the white man a visit, the difference in value of his furniture and equipments causes a return in kind to be too expensive. The Indian therefore says, “When you visit me, I give you every thing I have in the world—but when I visit you, you refuse me the commonest articles of your daily expenditure.”

‘The Indians, therefore, though they bow to our acknowledged mental superiority, despise us for our stinginess and inhospitality; and though they give us all due credit for the virtues of the head, they say we have “no heart for any thing but money.”

‘They have not a community of goods,—individual property being distinctly marked amongst them; but this property is so simple, and so easily acquired, that they are perpetually borrowing and lending, without the least care about payment. And in the purchase of coorials and canoes, their most expensive articles, the buyer is frequently credited to what we should call a ridiculous extent, especially as the means seldom exist of enforcing payment.

‘It is reckoned indecent in the men to caress or notice the women in public; and our practice in this respect appears to them highly contemptible. But the Arawaak, when secluded from public observation, exhibits as sincere and unreserved an affection for his domestic connexions as the more civilized of any nation; and though apt to fly into the extremes of passion, when influenced by jealousy and intemperance, he is, on the whole, a good husband and relative, and a most kind and indulgent parent.

‘The Indians are considered by many deficient in personal courage. It is true, that being of small stature, and possessing little bodily strength, they are unable to cope with Europeans, or even negroes; but, in wars amongst themselves, where they are more equally matched, they display a fierce determination that despises all dangers; and their combats are always *à l’outrance*. An Indian, who is deputed to revenge a murder, will follow his enemy for years together, publicly avowing his purpose, which he will not relinquish but with life.

‘Their most valuable qualities are agility, dexterity, and the intuitive tact of tracking, or discovering footsteps in the bush. Where an European can discover no indication whatever, an Indian will point out the footsteps of any number of negroes, and will state the precise day on which they have passed; and if on the same day, he will state the hour. In all pursuits of deserters, and reconnoissances of negro camps, this qualification makes them in-

dispensably necessary, as an expedition without Indian guides has little chance of success.

‘The Indians manufacture bows, arrows, hammocks, baskets, canoes, coorials, and apparatus for fishing, with considerable ingenuity; but, at a certain pitch, their art is stationary, and there does not appear to have been any improvement or new idea struck out in any of these branches from time immemorial. This is the case with all barbarous nations till they begin to work the metals, which last step, by opening a new train of ideas, enlarges the field for improvement *ad infinitum*;—whereas, in works of wood, bone, or stone, all possible excellence is soon acquired, and improvement ceases.

‘Their animal perceptions are astonishingly acute; and their speed in their native woods, and over the most difficult ground, far outstrips that of Europeans, few of whom can keep pace with them, even for a short distance.

‘No European march could ever come into competition with the astonishingly rapid movements of the Indian regiments in the army of Bolivar. An expedition composed exclusively of Indians will go over three times the ground in the same time that can be traversed by European troops; and this superiority of locomotion renders them more than a match for double their numbers in their native wilds. They can, moreover, live comfortably where European troops must starve, and they require no commissariat. With ten pounds of cassava bread, an Indian can keep the field for three weeks or a month. His gun will be always in order, and his ammunition dry and serviceable. It is impossible to surprise him; and, with a commander who can keep pace with him, and in whom he has confidence, the Indian ranger cannot be equalled by the best troops in the known world for service in a tropical region, and under the burning sun of the line.

‘*Accaways*.—The Accaways occupy the country between the rapids and the high mountains of the interior. In the Demerara river, their number is about 700, and in the Massaroony, about 1500.

‘They are not superior to the Arawaaks in stature, but their skins are of a deeper red, and they are more resolute and determined in their enterprises. They are recognised, at first sight, by a large lump of arnotto, stuck upon the hair over the forehead, with which they paint themselves, both to strike terror, and as a defence from the bite of insects.

‘The Accaways are quarrelsome and warlike, and capable of enduring considerable fatigue and hardship; but they are such determined republicans in principle, that it is difficult to preserve subordination amongst them, and their chiefs have less consideration out of the limits of their family connexions than the chiefs of

other tribes. As soldiers, they are thus capable of performing the most desperate enterprises; but their commander must be endowed with some most peculiar and acknowledged claim to superiority, or they will not yield the least obedience to his authority.

‘The Accaways are dreaded by all the other tribes; and, wherever they settle, they clear the neighbourhood. They are the pedlars and news-carriers of the whole eastern coast; and their numbers in the interior being superior to those of all the other tribes together, they could easily subdue them, were any thing like union or subordination amongst them; but, from the want of these, they are constantly at war among themselves, and the extent to which they carry on the slave-trade keeps their numbers from increasing, so that the other tribes, under the patronage of the colonial government, still preserve their liberty.

‘From their constant locomotion no accurate census can be taken of their number. It differs every year, and every month in the year, so numerous are their expeditions and emigrations to and from the Oronoque, the Brazils, and Cayenne; but, wherever they travel, they trade and fight,—and the travelling equipage of an Accaway Indian is calculated either to drive a bargain or to sack a village. They are improvident and irregular in their habits; but they calculate their interest to a nicety, and the greatest number of Accaways will always be found where they are best paid and most encouraged.

‘Being as hospitable as they are quarrelsome, an Accaway village is always on the alert to receive properly either a friend or enemy; and, as the sudden and frequent visits of the numbers that are constantly travelling demand an extraordinary supply of provisions, their cultivation is double that of the other tribes.

‘If any period of general truce is allowed among them, it is during the dry season, in which they prepare and plant their numerous and extensive fields of cassava. But no sooner have they provided a supply for all goers and comers during the ensuing year, than they set to work manufacturing warlike implements of all kinds; and if, by the sale of a few articles, they can muster a cargo of European goods, and a few fire-arms, they set off to the Spanish or Portuguese frontier to barter them for dogs, hammocks, &c.

‘In these expeditions several families join, as in the caravans of Asia, their only care being to supply themselves with a good stock of bread; they then march for three days, and halt for two, during which they hunt and barbacot their game, and are in no distress for provisions, for even two or three months, which is frequently the duration of their journies.

‘In these marches when they approach a village, it signifies not

of what nation, they prepare to attack it. If it is on the alert and strong enough to resist, they conclude a treaty of commerce, eat together, and trade without reserve or suspicion; but if the place be weak and the inhabitants off their guard, those who resist are instantly massacred, and the remainder become slaves to the victors.

‘ Their audacity in these predatory excursions is astonishing. If a party can muster eight or ten stand of fire-arms, it will fight its way through all the mountain tribes, though at open war with them; and, by the rapidity of their marches and nightly enterprises, which they call Kanaima, they conceal the weakness of their numbers, and carry terror before them.

‘ On their return from a successful expedition, they prepare for a general and tremendous drinking-match. For several days prior to this feast, all the women in the vicinity are assembled. They sit round a fire, on which the cakes of cassava, made about three-fourths of an inch thick, are baked till they are brown throughout. Each woman, then moistening her mouth with a little water, chews a piece of bread till it is perfectly saturated with saliva; she then strains it in her mouth and spits out the moisture into a vessel in the centre. When a sufficient quantity of this extract,—which is called piworry,—is accumulated, water is added, and it is thrown into a hollow tree, or coorial, cleaned out for the purpose, which contains two or three hundred gallons. There it is left to ferment; and as soon as it begins to get sour, the guests assemble, and for two or three days continue to drink, till the whole supply is exhausted.

‘ These orgies are common to all the Indian nations, and seem to be their besetting sin, since numerous feuds and fatal consequences frequently ensue, from affronts given or received in these parties; and it is not improbable that the character the Accaways have for frequent quarrelling may originate in the greater excess to which they indulge in these feasts beyond the other nations, who are more moderate in their debauches.

‘ The piworry is very diuretic, and, notwithstanding the insensible state of inebriety, brought on by the enormous quantities of it which they imbibe at a sitting, few inconveniences result from it as to health. Now and then a slight fever occurs from exposure to the night air, with the damp earth for a bed; but its ill effects bear no comparison with those resulting from the use of rum.

‘ The Indian women, by frequently chewing the piworry, contract a scorbutic redness in their gums. They are frequently annoyed with the tooth-ache, and soon lose their teeth.

‘ Throughout all the tribes of Guiana, however differing in habits or language, the devotion to piworry is universal, and its mode of manufacture the same. It fills the cup of welcome on

the arrival of the stranger, and is the pledge of good wishes on his departure ; and though an European stomach may rebel against the mode of its preparation, the rejection of it will, undoubtedly, be resented as an insult to the house and person of the host.

‘ During the dry season, the chiefs, or heads of families, exercise more authority than at other periods. The security of a supply of ground provisions for the ensuing year is a point in which all are concerned, and to this all are bound to contribute to their utmost. The chief, therefore, calls his young men around him, and, selecting a fertile spot, proceeds with axes and cutlasses to fell the trees with which it is covered, which are left to dry as they fall, and in six or eight weeks they are collected into heaps and burnt. The ashes, forming a strong manure, are mixed up with the soil, and cassava being planted, in nine months the roots are ripe for use. A succession of fields are necessary to keep up the supply during the year ; and two crops are all that can be expected from the same field. One Indian will clear and, with his wife, plant two or three acres in as many weeks ; and seven or eight acres will supply them with a year’s food ; so that ten or twelve weeks in the year is absolutely all that is required for actual labour, and the rest of the time remains for pleasure, hunting, and fishing.

‘ Those who are lazy or absent upon these occasions receive most severe chastisement, or are driven out of the village ; and as their natural impatience of restraint often provokes the culprit to an insolent retort when reprimanded, the punishment, which is uniformly inflicted with the moussy or club, is not unfrequently fatal. At other times, this stretch of authority on the part of the chief would unite all hands against him ; but here they support him from the urgency of the occasion, and his harshness is not resented.

‘ The Accaways are most determined humorists ; and familiarly address each other by nicknames. They do not either see an European twice without affixing to him an epithet mortifying to his personal vanity. Rank and title have no influence with them in waiving this custom ; and even a governor or protector has no benefit from his station, being only made to appear more conspicuously ridiculous.

‘ This is very annoying to individuals in authority over them ; but it is meant as a trial of temper ; and, if it is passed over, or merely laughed at, they yield in return a most prompt obedience, and an alacrity in the execution of the duties required of them unknown to the other tribes. In fact, the Accaways are more difficult to command by strangers than the others ; but if they see that you will not be put out of humour, or lose your self-possession, they will soon evince an affection and devotion, in-

creasing as they become better acquainted with the object of it, and yielding to no instances of European fidelity. The first impression is with them indelible; and if it be unfavourable, no conciliatory attempt or after efforts can efface it. An Accaway, if once a friend is always a friend; but if in enmity with you he can never be reconciled.

‘With indifferent persons, the Accaways are very Jews at a bargain; but they will sell to a favourite for one-half what they demand of a stranger; and they seldom pay debts till they are forced to do it.

‘They manufacture the woraly poison, which they use in shooting feathered game, by means of the woody fibre of the centre of the leaf of the palm. This is blown through a long tube of ten feet, which is also a kind of small palm, hollowed for the purpose, and lined with a smooth hollow reed;—this is called a *sody*. The woraly, as generally prepared, has little effect upon the larger animals; but the Macusi woraly is sufficiently strong to destroy large animals, and even man.

‘After witnessing various methods of preparation, I am inclined to think that the vegetable extract is merely the medium through which the poison is conveyed, the common woraly owing its poisonous quality to the infusion of the large ants, called muneery, and the stronger kind from the fangs of venomous reptiles, particularly the *couni couchi*, which is the most venomous of known snakes.

‘The muneery gives the Indians, by its bite, a fever of twelve hours, with the most excruciating pain; and a decoction of two or three hundred of these may well be supposed capable of depriving small animals of life.

‘The Accaways have not that open and determined deportment which characterises the Caribisce; but they are, undoubtedly, superior in courage to all the other nations; and their great numbers, and constant communication with the interior, render them the most valuable of all the Indians within the colonial boundaries. Their numbers can be increased at will by holding out proper inducements; but at this day they are dissatisfied and discontented, and of course daily decreasing.

‘*Caribisce*.—The Caribisce occupy the upper part of the rivers Essequibo and Coioony, being at the extreme verge of the colony, whither they retreated on the first settlement of the Dutch in the lower Essequibo.

‘The Caribisce are the most brave, credulous, simple, obstinate, and open in their resentments of all the Indian nations. Their opinion once formed is never modified by circumstances; and that kind of prudence, denominated policy, is unknown to them. They are, in consequence, rapidly decreasing; and though, about

twenty years ago, they could muster nearly a thousand fighting men, at this moment it would be difficult to collect fifty in the whole country below the falls.

‘Those that remain have retired so far into the interior that their services are entirely lost to us; but they still preserve a strong attachment to the colony, and a very slight manifestation of kindness would soon induce them to return.

‘The Caribisce differ materially from the Accaways, in that they never go to war for the purposes of traffic, or procuring slaves. Their disputes are either on account of personal affronts or infringement of territory, and their wars are always wars of extermination. On the Portuguese frontier they do sometimes make prisoners and sell them; but near us never, as the purchase is prohibited.

‘The Caribisce have some slight tradition of their having once occupied the Caribbean islands. This is not unlikely, as the names of many rivers, points, islands, &c., both in Trinidad and the Leeward Islands, are decidedly Caribisce. It may not be improbable that the difference in character of the Caribisce, and the Accaways of the present day, may originate in the former occupation of the islands by the one, and of the continent by the other, their language being nearly identical, and the Caribisce only distinguished by that independent boldness which characterises all islanders when compared with the inhabitants of neighbouring continents.

‘The houses of the Caribisce are constructed of two rows of elastic rods, about twenty feet long, stuck firmly in the ground, and bent over at top into the shape of a pointed arch; the base is about twenty feet, and the whole is covered with the leaves of the palm, laid horizontally from bottom to top. The houses of the Accaways are built either square, like those of the Arawaaks, or conical, like a bell tent. These last are called weemuh, and are very close and warm, being also thatched from the ground to the top, without any aperture for the smoke to escape by but through the door-way. The weemuh are also used by the Macusi and several inland tribes.

‘The Caribisce are very indiscriminate in the use of animal food. Nothing comes amiss to them. Tigers, cats, rats, frogs, toads, lizards, and insects, are equally welcome with fish and game. If they show any predilection, it is in favour of fish.

‘This they catch by stopping creeks at high water, and infusing the hai-arry, or the gonami, in the shallows, the intoxicating qualities of which cause the fish to rise and float insensible on the surface.

‘They also shoot them with arrows, as they seek their food on the banks of the river; and this method is peculiar during the

rainy season, as then all kinds of seeds and fruits fall in the water from the trees on the margin, and the fish crowd to the sides to devour them.

‘ In the dry season the fish leave the sides, and are only caught with hook and line in the deeps, except at the falls, where they are shot as they pass and repass.

‘ *Warows*.—The Warows, inhabiting the Pomeroon coast from Morocco Creek to the Oronoque, are a nation of boat-builders. They are about seven hundred in number, and derive considerable emolument from the sale of their canoes and coorials.

‘ It is most extraordinary that a maritime nation like ours should, up to this time, have paid no attention whatever to the peculiar and appropriate qualifications of the Warows.

‘ The mora furnishes excellent crooked timber of any dimensions, and the silvabally is, beyond all known woods, incomparable for planking ships’ bottoms, being almost impervious to the worm, light, and easily worked. With such materials and such workmen as a little instruction would make the Warows, a dock-yard might be established in Pomeroon adequate to the repairs of all our cruisers in these seas, and at a comparatively trifling expense.

‘ The large canoes and coorials made by the Warows have been known to carry a hundred men, and a three-pounder. They are constructed on the best model for speed, elegance, and safety, without line or compass, and without the least knowledge of hydrostatics ;—they have neither joint nor seam, plug nor nail, and are an extraordinary specimen of untaught natural skill. They are almost exclusively monopolized by the Spaniards, who do not scruple to take them by force wherever they find them, at their own price, though made within the British boundary. They fit them out as launches, and in this state they are admirably adapted for privateering, and even piracy. This practice ought, certainly, to be prevented, as it is both our interest and duty to protect the property of the Warows within our territory, and the craft itself is highly useful for colonial purposes.

‘ Of late years the Warows have suffered dreadfully from measles and small-pox, which last has been owing entirely to the neglect of their protectors in not spreading the *vaccine virus* at a time when the other tribes were saved by the inoculation.

‘ The Warows frequently hire themselves as sailors in the colonial craft ; and, in the Oronoque, they compose the majority of the crews of the feluccas and launches. They speedily acquire a practical knowledge of navigation ; and, being expert fishermen, soon become good sailors, but are ill adapted for land service.

‘ They are drunken, quarrelsome, and insubordinate,—have little honour in their dealings, and little taste for agriculture, their food being principally fish, of which they will devour, at a meal,

sufficient for three moderate Europeans. They have no national or personal pride, and will ally themselves indiscriminately to whites, negroes, or mulattos.

‘They would become rich from their trade in coorials, but their gluttony and intemperance soon dissipate the gains of their industry. One month they will be seen gaily dressed, and elevated with good living; and the next they will be starving, and working harder than any slaves, in building craft, for a fresh supply. This improvidence, however inconvenient to themselves, is, nevertheless, capable of being turned to good account by an intelligent government, and becomes an unceasing spur to their industry.

‘The climate being peculiarly sultry on their closely-wooded coast, is also particularly infested with mosquitoes. To remedy these inconveniences they smear themselves profusely with the oil of the carapa, and this renders their skins so dark that, but for their hair, they might be mistaken frequently for yellow-skinned negroes.

‘Their want of faith is so proverbial, that if they solicit a loan it is better either to give it as a present or refuse it altogether, since, if an Indian becomes your debtor, it is ten to one if you ever see either him or his loan again, at least till he thinks you have forgotten it. This observation applies more or less to all the tribes, some of whom want self-denial sufficient to appropriate means for the payment of their debts; whilst others, in regard to the whites, think it right to get all they can from them by any means.

‘The eta-tree, (*mauritia*), is the great support of the Warows. The fruit tastes like cheese, and is eaten with the pith, manufactured into a kind of cake of the consistency of sago. The young leaf is woven into hammocks, ropes, and baskets. The old leaf thatches the house. The trunk, split up, encloses it, and makes the floor. The pith of the large arm of the leaf, split longitudinally, makes a sail for the coorial; and, by raising the fibres of the arm, and placing a bridge under, they make a rude kind of viol, to the music of which they dance.

‘They barbacot and salt great quantities of the quarryman, (*genus mugil*), with which they traffic on the coast, and sometimes as far as Demerara. Among all the tribes of Indians the virtues of pyroligneous acid have been known from time immemorial. There being many kinds of meat that will not imbibe salt with sufficient rapidity in this climate to prevent speedy putrefaction, they prepare a stage, under which they make a clear wood fire, and laying fish, flesh, or fowl upon the stage, twelve hours’ smoking will preserve it for several weeks. This is called “barbacoting.”

‘The Warows, though deficient in the requisite qualifications

for service by land are yet equally valuable with the other nations, as they occupy a tract of land otherwise uninhabitable, and thus form a barrier to the emigration of fugitives westward. In their present neglected state their point of peculiar excellence is overlooked, and of no advantage to us ; but there is no doubt that, at some future day, we shall find it necessary to husband them with our other neglected resources, and the benefit to be derived from so doing is manifest.

‘ *The Macusi*.—These Indians are so little known that we have few opportunities of tracing their affinity with the others ; but, if peculiar misery and misfortune are claims to particular commiseration, they have long possessed them.

‘ Whatever tribes go to war, the Macusi are sure to be sufferers ; and the most general accommodation of differences is at their expense, the rivals agreeing to join in a kidnapping expedition for Macusi slaves.

‘ In Demerara they are, in consequence, nearly extinct, and their remains have retreated to some of those unfrequented tracts of the interior, where the difficulty of procuring subsistence is their principal protection from invading enemies.

‘ They are timid, taciturn, obedient, and tolerably industrious ; but they are deficient in stature and personal strength, being of a yellower cast than the Accaways, whom otherwise they somewhat resemble.

‘ Having little courage, they resort to artifice in self-defence, and have the general character of poisoners and assassins. It is, however, a question whether these latter propensities are not exaggerated by the other tribes, to serve as an excuse for the general warfare which is waged against them, almost all the tribes possessing numbers of Macusi slaves, and the Accaways trafficking in them to a considerable extent with the Portuguese.

‘ *Paramuni—Attaraya—Attamacka*.—These three nations are too far in the interior to be of any service to the colony. They may be called mountaineers, and have all the propensities peculiar to highlanders, being always at war, or engaged in predatory expeditions.

‘ All the information we possess concerning them is derived from the Accaways, who sometimes purchase their slaves ; but they are described by them to be warlike and ferocious, and determined against the admission of any white person into their country. However true this may be, it is certain that no European has ventured yet beyond their boundary ; and even the accounts given of them by the fathers of the mission are founded on report alone. It is remarkable that these Indians, who are, undoubtedly, the most likely to incur the charge, have never been suspected or accused by the other nations of cannibalism ; nor

have I, in all my transactions with the different tribes, ever met with any trace or fact to justify such a supposition. It is true the Caribsee make flutes of the thigh-bones of their enemies, but they abhor the idea of either eating their flesh or drinking their blood, and this abhorrence is general.

*‘ Soil, Climate, Topographical Remarks, and Facilities for Colonization.—*The climate of the region inhabited by the Indians is much more salubrious than that of the coast. Though approaching nearer to the line, its superior elevation causes a decrease of temperature, and the surface of the earth is always kept cool, from the thick shade of the forest with which it is universally covered.

‘ It is a common observation, that the air of the rivers is unhealthy ; but this only applies to that part of them which runs through the swamp land and level of the sea-coast ;—here the exhalations and vapours accumulate, and the sea-breeze is not sufficiently constant or powerful to dissipate them. Throughout the whole extent of the salt or brackish water, fever and ague predominate ; but, beyond the influx of the tide, the banks of the rivers are so proverbially healthy, that were the population ten times more numerous than it is, there would be little employment for a physician.

‘ As we approach the high sand hills of the interior, the natural drainage is so perfect, and the torrent of fresh water supplied by the creeks forms so strong a current, that all impurities are quickly drained from the valleys, and the surface water is instantly absorbed by the sands.

‘ The water of those creeks that are uniformly shaded from the sun is about five degrees colder than that of the river.

‘ The breadth of the river, by exposing a great surface to the influence of the sun, causes its increased temperature. During the night, therefore, which is seven or eight degrees cooler than the day, the water of the river becomes comparatively a warm bath ; and the time of its lowest comparative temperature is about noon, when the heat of the air is greatest, and the river has not yet recovered the heat it lost during the night.

‘ Bathing, therefore, in the heat of the day, is more bracing to the system ; but bathing in the morning is most congenial to the feelings, as there is scarcely any difference between the temperature of the air and the water for two hours after sunrise.

‘ The evaporation in the neighbourhood of the line being supposed ten times greater than near the poles, the rains are in proportion much more heavy and frequent. But in these regions vegetation would cease were the supply of moisture only equal to that of temperate climates ; and, upon the hills, where the water runs off more rapidly, a greater quantity of rain is required than

in the valleys, where it stagnates, and is absorbed in superior proportion by the earth.

‘We accordingly find, that upon the hills of the interior the clouds discharge three times as much rain as falls upon the coast, and without causing any inconvenience.

‘This disproportion between the rains of the coast and the interior would not be so great but from the circumstance of the vast tract of low land from which the forest has been cleared for cultivation. Woody countries are always the most humid; and, in a plain without trees, the clouds will pass over without discharging any rain, from the want of points of attraction.

‘The importance of this fact has not hitherto met with sufficient consideration. A plain in the tropics, without rain to moisten it, soon becomes a sterile desert; and nothing will attract the electricity of the clouds, and cause them to burst, but the intervention of groups or rows of tall trees.

‘It is a point, therefore, worthy the consideration of our colonial legislature, to preserve a portion of bush standing on the coast for the attraction of the rains, or to oblige the different estates to plant tall fruit or forest trees on their side-lines; as there is no doubt that the more the country is cleared of bush, the drier and the less fertile it becomes, and this more particularly with regard to the sugar cultivation.

‘In the interior, the direction of the winds is by no means so uniform as on the coast. From the month of April to July, they blow more from the south than from any other point; and these land-winds, which occur at intervals throughout the year, by impeding the course of the clouds, as they are propelled by the sea-breeze, are another cause of the increased rains.

‘From the superior salubrity of the climate, and the simple habits of the Indians, it is reasonable to suppose, that prior to the introduction of rum they enjoyed great longevity. The native intoxicating beverages are so mild and diuretic, that little inconvenience results from their excesses in them; but their system of computation is so defective, that they can neither calculate their own age nor those of their offspring.

‘Early puberty is common in all hot latitudes; but it does not seem to shorten the period of existence, though the appearance of age comes on sooner. The Indian girls are marriageable at twelve or thirteen, and the boys at fifteen or sixteen; at twenty-five years the women lose all the appearance of youth; but the men at forty are not older in appearance than Europeans of the same age.

‘Upon the whole, there is no doubt, that if the hand of cultivation reached to the hills of the interior, and a few artificial

improvements were added to the advantages of local situation, the climate of the Indians would be the most healthy and agreeable of any within the tropics, with fish, flesh, fowl, and vegetables in abundance, pure water, no fevers, and no mosquitoes.

‘ The geology of Demerara is very simple, and soon described. —The Warow land of Pomeroon, and the coast lands of the whole colony, are principally composed of an alluvial blue clay, intermixed with narrow strata of sand ; and, on the Mahaica coast, with sand and shell reefs. This tract is most particularly adapted to the cultivation of sugar, cotton, and plantains, to which it is mainly devoted ; nor does there exist in the known world a soil possessed of such amazing richness and fertility. It is never manured, though an acre has been known to produce upwards of 6000 lbs. of sugar, or 20,000 lbs. of the farinaceous food, the plantains, in a year.

‘ As we go deeper into the interior, the clay loses its blue tinge, and gradually becomes yellow ; at this stage it is always covered with a stratum of vegetable residuum, called *pegas*, which is the half-decayed vegetable mould from dead grass and leaves, and is, in many places, several feet deep, forming a great impediment to cultivation. Plantains do not thrive in this land, but it is peculiarly favourable to the growth of coffee, for which it is principally cultivated ; and the returns are ample, and of superior quality.

‘ Behind the pegas lands come high ridges of sand, interspersed with valleys, in which is a slight admixture of clay. These sand-reefs present many fertile spots for the cultivation of coffee, cocoa, arnotto, fruits, and ground provisions of all kinds ; and, extending in their direction parallel with the sea-coast, are occupied exclusively by the Arawaak nation.

‘ To the south of this belt the rocky region commences, consisting of elevated ridges and detached conical hills, resting on bases of sand-stone, granite, and siliceous crystal, containing a great variety of ochres and iron ores, mica, prismatic, hexagonal crystals, and, in some instances, slight indications of the precious metals.

‘ Though it is probable that gold and silver exist in the primitive mountains of the northern, as in those of the western coast, yet no native specimens have ever been produced by the Indians within our territory. Two or three attempts at mining, were made by the Dutch on their first settlement in Essequibo, but the ore was not found worth the expense of working. The most probable site of the precious metals is in the mountains of the Attaraya and Attamacka nations, and these are beyond our reach.

‘ The rocky region is possessed by the Accaways and Caribisce, interspersed with small settlements of Macusi and Paramuna ;

but these latter are principally found in the debatable land at the foot of the mountains, where they become the alternate victims both of the coast tribes and the mountaineers.

‘*Superstitions.*—The Indians acknowledge the existence of a superior divinity, the universal Creator; and most tribes, also, believe in a subservient power, whose particular province is the protection of their nation. Amongst the Arawaaks, Aluberi is the supreme being, and Kururumanny the god or patron of the Arawaak nation.

‘Woorecaddo and Emehsewaddo are the wives of Kururumanny, one signifying a worker in darkness, and the other the couchy, or large red ant, that burrows in the earth; together, they are typical of the creation of all things out of the earth in the dark.

‘The Caribisce and Accaways call their god Maconaima, also signifying one that works in the dark. Their idea of the creation is, that coeval with Maconaima was a large tree, and that having mounted this tree, with a stone axe he cut pieces of wood, which, by throwing into the river, became animated beings. The details of this tradition are nearly as absurd and obscene as the mythology of the Hindus; they are, however, sufficiently indicative of the acknowledgment of a supreme being. The Indians have, undoubtedly, a religious principle among them; but as they have no priesthood, and no form of worship, it degenerates, as with all ignorant minds, into superstition and a belief in magic.

‘The evil spirit is believed to be the author of all the miseries that afflict humanity; every idea of terror is attached to this power of darkness; and the pe-i-man, who claims the power of exorcism, is regarded with the greatest consequent reverence and respect. All attempts, therefore, at conversion must be utterly futile, except the pe-i-man himself be made an interested party. In the present circumstances he derives all his power and authority from the conviction of his supernatural agency; and he moreover derives all his subsistence from the contributions levied on the credulity of the ignorant.

‘*Language.*—There is no South American topic on which exists such general ignorance as the language of the Indian nations to the east of the Andes.

‘The Spanish fathers, far from possessing the zeal which led an English missionary to boast of his skill in twenty-seven different negro languages, do not appear to have taken the least trouble in teaching their doctrines in the native tongues of their audience;*

* [This, like all such sweeping censures, is not consistent with either truth or justice. Grammars and vocabularies of several of the South American languages were compiled by Spanish and Portuguese missionaries, as may be seen on reference to ‘Adelung’s Mithridates,’ ‘Humboldt’s Travels,’ or ‘Southey’s Brazil.’]

as an excuse for which, they have joined in declaring that the language of the Indians is poor, deficient in compass, strength, or power of description; including in this denunciation dialects and languages of the most opposite construction. Yet when we consider that the enormous number of objects in every branch of natural history within the tropics, constitute of themselves a most extensive vocabulary of nouns, and that these have all their peculiar and appropriate Indian titles, whereas, in Europe, we have borrowed from all languages, epithets that were wanting for their description in our own, it is evident, that in this department of language, they cannot be accused of poverty of expression.

‘The Indians being such admirable naturalists, it is reasonable to suppose that the extent of power in their language in this particular should influence the other component parts; and if we are in want of positive proof on the subject, we have, at least, every reason to believe it probable that the above circumstance, and the luxuriance of their climate, would rather, as in the east, make their language copious, figurative, and harmonious.

‘It is by no means unreasonable to suppose that the amazing difference and variety of languages and dialects is, in itself, indicative of variety and power in the individual tongues of each nation; and we are particularly struck with the extraordinary dissimilarity of the Mexican and Peruvian to the languages of Guiana and the eastern shores.

‘After all the theories that have been adopted to account for the origin of the population of America, none have yet been founded upon that most natural of all bases—the analogy of language. No one, on comparing the language of the United States of America with that of England, could err for an instant in deducing the source of their population; and it must be evident, upon this principle, that in the absence of all tradition among the Indians, if we are indeed to seek a parent stock in the other hemisphere, the only approximation by which we can be directed is that of language.

‘Peculiarities of local circumstances will act upon manners, habits, and even forms and features, causing many marked distinctions and variations from the original. In the deserts and immense plains of Asia, the Arab and Tartar are wandering shepherds, because they have no means of subsistence but from their flocks, and the earth does not repay the labour of cultivation; but place the same Tartar in the forests of Guiana, where he has little pasturage, but plenty of game, and the soil is fruitful with little labour, he becomes, from alteration of local circumstances, a hunter and partial cultivator. Still, though his habits are changed, his language remains unaltered through ages, and distinctly indicative of the

stock from whence he sprung, and the land from whence he emigrated ; and in this point of view the population of America presents some peculiarities which render the supposition of a common origin quite inadmissible.

‘ The Indians of the northern states speak different dialects from either Mexicans, Peruvians, or those of Guiana. They sleep squat on the ground, wrapt in skins ; they drink a beverage of fermented maize—they scalp and torture prisoners—they put their youth to a severe probation—and they have no slave-trade or tradition of empire.

‘ The Indians of Peru and Mexico have formed great monarchies ; their language differs in the greatest possible degree from those of all the other nations ; they have long known and worked the precious metals ; and their almanacs and hieroglyphics are indicative of the superior abilities attendant on a state of society, compared to the insulated independence of mere hunters and fishermen. They have also a regular system of religion.

‘ The Indians of Guiana, differing again from all these, have no propensities in common with any of them.

‘ Their language evidently approximates more to the dialects of eastern Asia ; they sleep in hammocks of uniform construction, though made of different materials ; they have never been collected into any thing like a sovereignty ; but they carry on the slave-trade extensively. Their general beverage is from the cassava (the piworry), and they have no form of religious worship.

‘ These material discrepancies point out three distinct roots, without any reference to the almost unknown tribes of the south, the Patagonians.

‘ It undoubtedly requires considerable time, industry, and perseverance, to become so well acquainted with unwritten languages as to demonstrate their eligibilities or comparative excellencies. The following vocabularies are not inserted with any presumption of this kind, but for the purpose of ascertaining by the comparison with the oriental languages of Europe and Asia, whether we have sufficient grounds to suppose the Indians of Tatar origin, to which we are naturally inclined to accede, from the similarity of stature, colour, features, and particularly the direction of the eye-lids.

Vocabulary of Eighty-two Nouns and Numerals in the Four Indian Languages of British Guiana.

* * * Where the Accaway and Caribisce are exactly the same, one is omitted. The vowels have mostly the broad accent.

English.	Arawaak.	Accaway.	Caribisce.	Warow.
1. Man	Wadeely	Weenow		Neebooroo.
2. Woman	Hearoo	Ebootey	Woorey	Teeda.
3. Boy	Elunchy	Weeuofutoonoh	Meh	Noboto.
4. Girl	Headaaza	Yemooricoh	Yemooroh	Annebacka.
5. Old man	Habettoo	Tompoco		Edamoo.
6. Old woman	Daaca Tay	Wabotorey	Peepch	Natweet.
7. Brother	Dalookkeytchey	Sayowa	Seewoh	Daheyey.
8. Sister	Dayoodaata	Yeynootey	Wahwah	Daakooley.
9. Uncle	Dadayinchy	Yaaoh	Yaawooh	Daatoo.
10. Aunt	Daarey	Waapoh		Daakatey.
11. Cousin	Daaoenchy	Baatomoh		Hesenga.
12. Grandfather	Dadookootchy	Taamoh	Taamcoh	Nobo.
13. Grandmother	Daacootuh	Peepch		Naatu.
14. Grandchild	Daalekenchy	Eupaarey		Naatoosenga.
15. Head	Daasey	Eupopo	Euboboh	Maquaw.
16. Neck	Daanooroo	Yewasacorooey	Yenasally	Mahaabey.
17. Eyes	Daacousy	Yenooroo		Maamu.
18. Nose	Daseery	Yenatarry		Mayhecaddy.
19. Mouth	Daleeroko	Eubotarry	Endarry	Marbo.
20. Hair	Daharra	Eyunsettey	Eusetty	Maahao.
21. Ears	Dadechy	Puanarrey		Mahohoko.
22. Arms	Dandenaina	Yaboorey		Mahaara.
23. Hands	Daacabboo	Yeynarroo	Yenarry	Maamuhoo.
24. Fingers		Yeynaroo-seeteireh	Yenarry eteedeh	Mamuhoo.
25. Bones	Daaboonah	Yephoh		Moohu.
26. Skin	Daada	Euppeehpoh		Mahoro.
27. Flesh	Daseerouqaw	Paacah	Eubonoh	Matoomuh.
28. Back	Dahabooroh	Yaabooch	Enganarry	Maahuh.
29. Belly	Daadeybayou	Yeuembod	Euenboh	Moboonuh.
30. Breast	Dalonasebou	Epopooruh	Epoboroh	Maameyhooh.
31. Thighs	Daabokeesa	Eupatooch	Eupetech	Marolo.
32. Legs	Dadaanah	Eusairuh	Euseedch	Maahah.
33. Feet	Daacooty	Eubobooruh	Pobooroh	Moomoo.
34. Blood	Cooreesa	Moocnooroh		Hotuh.
35. Fire	Ikhe-kee	Waatuh		Ikkoonuh.
36. Wind	Awadooley	Pepeytoh		Ahaaka.
Air				
37. Water	Wunney-yabbo	Toonah	Tooniah	Ho.
38. Earth	Ororoo	Etetoh		Hotah.
39. Sky	{ Oraroo } { Casaako }	Caabeh		Nahaamootuh.
40. Bow	Semaara-haaba	Ooreybah		Ataboroo.
41. Arrow	Semaara	Poolewah		Ataboo.
42. Bowstring	S. h. Teemy	Labarey omooteh	Ocreybah amootch	A. Ahootuh.
43. Hammock	Daacorah	Eubantey		Hah.
44. House	Baacheh	Yeowteh		Hanooko.
45. Corial	Coriaal	Coorilaala		Wayeybacka.
46. Paddle	Nahaaley	Abagoeta		Haahch.
47. Buck-pot.	Dawadda	Toomayeng	Toomaany	Hahluh.
48. Knife	Eadawalla	Mareea		Daabo.
49. Hook	Bodeyhey	Kehweey	Kuhweh	Osceebokay.
50. Calabash	Eweedah	Quahey		Matalu.
51. Club	Moosy	Eubodooroh	Pooduh	Dooseh.
52. Beads	Coraaara	Casooroh		Naseey.
53. Cloth	Caremarry	Tebooroh	Cameesa	Heakaarah.
54. Sugar	Secaruco	Asekara		Secaramutuh.
55. Sait	Pamoo	Waeyu		Bam.
56. Pepper	Haatchey	Pooeymuy	Poomch	Hooka.
57. Gun	Aracaboosa	Arakooobsa		
58. Powder	Culbara	Culbara		Henehbwah.
59. Shot	Bala	Peeroto	Beerotoh	A. Amu.
60. Tobacco	Yeury	Taamooy	Taamuh	Aoha.
61. Sun	Hadalley	Weeyeyu		Yah.
62. Moon	Kaatchey	Noonoh		Waanehuh
63. Stars	Weewah	Eeremah	Seereguh	Keorah.
64. Rain	Wunney	Konobo		Naahaa.
65. Wind	Awadooley	Pepeytoh	Beybeytuh	Ahaaka.
66. Thunder	Acoolia cally	Gonomaru		Nahaa.

<i>English.</i>	<i>Arawaak.</i>	<i>Accaway.</i>	<i>Caribisce.</i>	<i>Warow.</i>
67. Lightning	Beylebeleero	Cabeyta	"	Abeylebeyleh.
68. Hills	Ororoo-Ayumuntuh.	Wooybooe	Wooboh	Hotaquay.
69. Woods	Konoko	Eetoh	"	Daunah.
70. Rocks	Seeba	Toeboh	"	Hoeyu.
71. Sand	Murtooko	Sacow	"	Kahemrah.
72. Islands	Kai-eery.	Paah-oh	Paahuh	Bulohoh.
1—One	Abaaru	Tegeenah.	"	Hesacha.
2—Two	Beama	Asagreh	"	Monamu.
3—Three	Cabooin	Osorwoh	"	Deeanamu.
4—Four	Bee-y-beech.	Asagreyney	"	Munebee-nahatakanuh.
5—Five	Aba-dacabbo	Tegeneh seh.	"	Mahabass.
6—Six	Aba temainy	Meah daroy	"	Mohomatuna-hesecka
7—Seven	Beama temainy	Yacombeh	"	Manam.
8—Eight	Cabooin temain.	Tosorwa-nobeh	"	Deeanamu.
9—Nine	Beeybeech temain	Yecombeh-nelly	"	Nahatakanuh.
10—Ten	Beama dacabbo.	Yuma-cawuh	"	Mooreycooty.

THE LORD'S PRAYER IN ARAWAAK.

Kururumanny—haamary calery oboraady—bachooty dewet boossa—baynse parocan, bayin so pareeka
 —yahaboo ororoo adlako—meherachehbeyn dacotooniah—Ebehey nebehedow wakanyan odomay—Mayera
 toonebah dayensy—Boboro talidey.—*Hedouatney.*

‘ A grammatical analysis is impracticable from the present limited knowledge of the author; but it is presumed, from the construction of the substance of the Lord’s Prayer, as translated into Arawaak, that that language, at least, has some claims to harmony and expression.

‘ With the Arawaaks, a particular plaintive intonation is used in inquiries after the health or welfare of those who are ill or unfortunate; and the tone of expression is always suited to the circumstance and situation of the party addressed.

‘ Though they have no hieroglyphics nor symbolic almanacs, like those described by Humboldt and Robertson, yet they are not without considerable knowledge of astronomy. Every remarkable star or constellation has its Indian title; and they judge of the difference of seasons by the southing of particular stars. Their periods of planting and sowing are regulated by the age of the moon; and in the land-journeys of the Accaways over the stony plains of the interior, they are guided by the position of the seven stars, when travelling by night, and by the heat of the stones in the day.

‘ In reverting to the observations of Humboldt on the language of the Indians, we regret that the only language that has attracted his attention, the Tamanaca, or Cheyma, has led him to conclusions not applicable to the general structure of the languages of Guiana.

‘ His account of the Caribisce, both as to manners and language, is evidently not deduced from personal investigation and experience. It appears, however, from his inquiries, that the Tamanaque is not a primary language, but a composition of the Arawaak of Guiana with the language of the Incas, since, in the Cheyma tongue, many terms are found, both of Arawaak and Peruvian derivation. The Tamanaque is evidently the language

of the border between the old Peruvian monarchies and the independent tribes of the eastern shores.

‘The Caribisce and its dialects is the first great language on this side the border, the Arawaak the second, and the Warow the third, all materially differing in their composition, and never running into each other.

‘In the annexed vocabulary, the Accaway language is given as a specimen of a dialect of the Caribisce, and is a fair example of the deductions to be made from analogical comparison. The Caribs call the Accaways a brother nation.

‘Without doubt, analogy of language furnishes the surest indications of the origin or derivation of nations; and, though Humboldt ventures to doubt this, yet the very anxiety he manifests in the comparison of the different dialects is a sufficient proof of the propriety of the supposition.’

IV.—*On the Hydrography of South America.* Pamphlets published at Buenos Ayres in 1831, and sent to the Royal Geographical Society.

THE attention of the inhabitants of Buenos Ayres is gradually being directed to the navigation of the Rio de la Plata and its tributaries; and two pamphlets on the subject have been published there within the last year. One is entitled ‘*Ensayo sobre la Topographia de los Rios Plata, Parana, Paraguay, Vermejo, y Pilcomayo, para servir de Memoria à su Navegacion,*’ por H. C. Dwerhagen; and professes to be published in order to give interest to suggestions previously offered by the author respecting the introduction of steam navigation on the river. The other, entitled, ‘*Informe del Comisionado de la Sociedad del Rio Vermejo à los Accionistas,*’ por Don Pablo Soria, is the report of an officer who had been commissioned to examine the Rio Vermejo along its whole extent, to his employers.

Without entering into the particular purposes which these pamphlets are intended to serve, it may be interesting to notice the specific information which they contain, and to combine with it an outline of the more extended views of the hydrography of South America, furnished by M. Humboldt and others. The conformation of that vast region is peculiarly favourable to an extended inland navigation. The Andes skirt its western shore, and ascending to a great height, but descending as rapidly, leave between them and the eastern coast a vast extent of comparatively flat country, divided into the basins of the Orinoco, Amazon, and Paraguay, none of them much elevated above the sea, and even the dividing ranges between them of very trifling altitude. Thus